1: Burrows--197 (1947-48) Woleaians
116, 754 Ifalik

"More striking, and more obviously significant, is the absence on Ifalik of any form of black magic, - sorcery, witchcraft, or whatever it may be called. We both inquired about this repeatedly, in various connections. Sometimes the questions were not even understood. Whenever they were, the idea of any such behavior was rejected with either indignation or amusement. I am confident that this is not a matter of successfully concealing from us existing practise. Surely some accidental bit of evidence would have betrayed any such practises if they existed. In particular, any such emotionally charged complex should have turned up somewhere in more than three hundred song texts; for instance, in laments for the dead, if death was ever attributed to sorcery. Sorcery can confidently be recorded as absent. The only practise at all like it is exorcism of evil spirits. Since evil spirits may be regarded as scapegoats, personifications of evil, the only action appropriate to them, is aggressive. That is a different matter from aggression against other human beings. Not that such aggression is altogether absent. The chiefs' structures show that gossip exists on Ifalik, as elsewhere. But it hardly ever breaks out overtly; and, from all our evidence, never summons supernatural support."

4: Krämer--154 (1909) 1937 Woleaians
116, 754 Lamotrek

Dress: The sorcerer has a red cross* painted on his forehead and its vertical line reaches down to the root of his nose; in addition he appears with one red line each from the tip of the shoulder to the arm-pit** and a vertical line from the lower end of the breast-bone approximately to the navel. On his head he wears a wreath of coconut pinnae (see lower left, metalöris) with two rings in front, the metal alus, the "eyes of the spirit"*** (Figure 73 [VMM: see source]) or gobai l touber. On Figure 70 [VMM: see source] Ikelur holds it in both hands; many young coconut pinnae hang down from the wand. When a sick person is treated with the gobai, the sorcerer first takes the stick and describes a circle around the face, and then two circles around the tip of the nose, the left shoulder, the right shoulder, the right shoulder, the left shoulder, the navel and the hair and finally the wand is driven into the ground in back of the sick person.

*The cross that plays a part in the song of the stomach ache. . . see Figure 78 [VMM: of source].
**The forol-lines
***Actually four eyes are supposed to constitute a whorl.

28: Spiro--60 (1947-48) 1949 Woleaians
754 Ifalik

"A question of great importance, on which the record seems quite clear, is sorcery. Sorcery does not exist, the very concept being foreign to the people. Why should a person desire another's death, and even if he did, how could he achieve his ends? The natives were baffled. Yet, Tom told me that in the past, men could invoke the aid of an alus to bring about someone's death. These were 'very bad man. Plenty house no more people now. (that is, their death's were caused by sorcerers.). Now, no man savvy.' This may have been a personal belief of Tom's that he had picked up in his travels, and I am inclined to think so, since no amount of research elicited anything but incredulity concerning sorcery."